

vicious. So far as it is not degraded by being associated with human wickedness, it serves most important purposes in the government of the world. It is one of the most potent of those principles by which, in spite of prevailing selfishness and malice, the race are banded together. It is the true source of much that we call amiability, or that spirit which leads us to study the temper, the tastes, and feelings of our fellow-men. Many of the schemes for ameliorating the condition of mankind have originated in this feeling rather than in any spirit of enlarged benevolence. Take away this intuitive principle, and many communities of mankind would become dens of wild beasts, with their interests and their passions engaging them in never-ceasing conflicts.

(3.) *The appetite for power.* This principle, which seems to exist to some extent in all minds, exercises a prodigious sway over certain minds, and may become one of the deepest passions of the human breast. It is a peculiarity of it, that, more than any other of the intuitive desires, it seems to increase with exercise and gratification, and it comes at length to seize the mind with an iron grasp. In regard to some other passions, the mind is often led to discover their vanity, and to abandon with disgust the objects pursued for years; but the love of power seems to grow with advancing years, and holds its possessor in a state of more slavish subjection than he holds those who have submitted themselves to his sway; so that every tyrant is himself ruled over by a tyranny more grasping than that which he wields over others.

Looking at this principle as it is in itself, and not in its sinful excess, it must evidently have a powerful influence in uniting mankind together. The patriarchal, the chieftain, and the monarchical systems derive much of their strength from it. It is the cement of much of the combined action that produces such mighty effects. It is seen and felt in republics, as well as

in monarchies.
The leader of a band of his school-companions, of
a troop of
youths, of a village, of a valley, of a town or country,
of a powerful state party, of a cabinet or a parliament—
these may all be
under its sway no less effectually than the
monarch upon the
throne, and may each be the nucleus around
which there cluster
numbers who would otherwise be isolated in all
their actions, and
wavering and unsteady in all their movements.
All unknown
to the parties themselves, wave has rolled on
wave to keep this